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A

BRIEF VIEW
OF THE
ORIGIN AND RESULTS OF EPISCOPACY
IN THE
PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA.

A DISCOURSE DELIVERED IN ST. LUKE'S CHURCH, NEW YORK, ON THE SUNDAY
AFTER THE DECEASE OF THE

RIGHT REVEREND WILLIAM WHITE, D. D.

Late Senior Bishop of said Church.

BY THE REV. SAMUEL SEABURY.

NEW YORK:

PROTESTANT EPISCOPAL PRESS, PRINT.

M DCCC XXXVI.

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CLAREMONT
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Claremont, CA

New York, July 26, 1836.

REV. SIR,—The undersigned members of the congregation of St. Luke's Church, having listened with unfeigned gratification to your sermon on Sunday morning last, in which you portrayed the exalted character and invaluable services of the late venerable and much beloved Senior Bishop of our Church, are desirous of extending to their absent friends the pleasure of its perusal in print.

Another motive which operates upon our minds in making the request to have the manuscript placed at our disposal for publication is, that it contains much valuable information in relation to the early history of our Church, and its gradual advancement, in this country, from a state of feebleness bordering on extinction, to its present state of prosperity and elevation of character. These facts cannot be otherwise than most gratifying to every Episcopalian, but are comparatively unknown to that large portion of them which is made up of its junior members, and of those who have, from time to time, attached themselves to our communion from other denominations: and the diffusion of such information in a condensed form, appears to us not only a matter of gratification, but of duty.

Under these impressions, we respectfully solicit a compliance with our request, and are, with sentiments of sincere esteem and respect,

Your friends and obedient servants,

Charles A. Lee,
Charles N. S. Rowland,
H. A. Ten Broeck,
Anthony Ten Broeck,
Thomas Browning,
George Coggill,
J. R. Satterlee,
Henry I. Seaman,
N. Bradner Smith,
A. B. McDonald,
D. A. Cushman,
A. R. Cushman,
Henry Ritter,
Floyd Smith,

Cornelius Oakley,
J. W. Smyth,
B. A. Hatch,
Timothy Whittemore,
William H. Bell,
William A. Dumond,
A. H. Cornish,
Edward Roome,
W. B. Windle,
B. B. Howell,
L. Howell,
Wm. H. Townsend,
R. N. Wenman,
Vincent W. Many.

To the Rev. SAMUEL SEABURY, Officiating Minister of St. Luke's Church, New York.

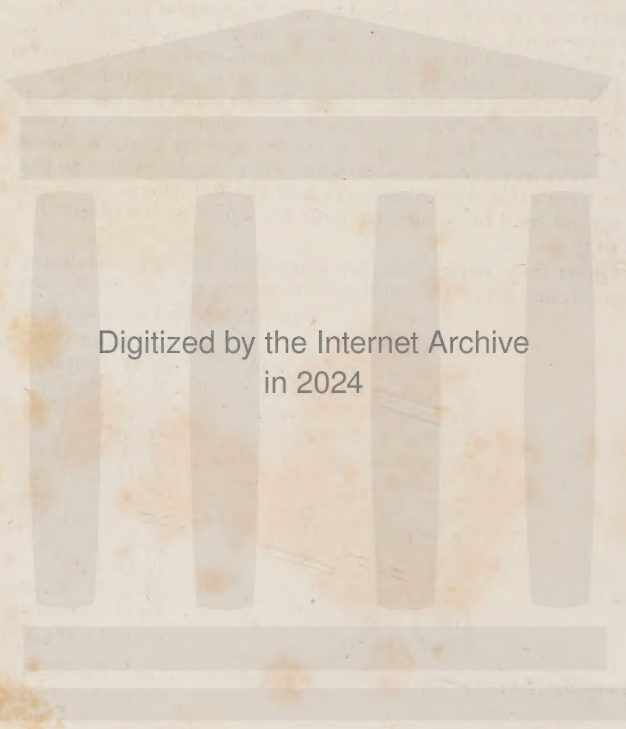
August 3d.

GENTLEMEN,—I beg leave to thank you for the kind terms in which you have conveyed your unexpected request, and the still kinder feelings in which alone I must believe it to have originated. Whatever reluctance I may feel to the publication of the discourse, is removed by the assurance that the measure will be gratifying to you; and I therefore take pleasure in placing the manuscript at your disposal.

I am, Gentlemen, with much regard,

Very truly yours,

S. SEABURY.



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DISCOURSE.

Happy art thou, O Israel : who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency ! and thine enemies shall be found liars unto thee ; and thou shalt tread upon their high places.—DEUT. xxxiii. 29.

THESE words are the conclusion of the valedictory blessing pronounced by Moses on the children of Israel. While they were in bondage in Egypt, Moses had been raised up to their rescue. Under divine Providence, he effected their liberation, organized them into a political society, and furnished them with a code of civil and religious law. He conducted them in their perilous sojourn through the wilderness, heading them in the hour of danger, guiding them in perplexity, and cheering them in adversity, until they arrived at the confines of the promised land. Here, on the consummation of his labors, he summoned the people, and gave them his final benediction. And having blessed the several tribes, in the persons of their respective heads, he contemplates the people in a collective body. Mindful of their toils and sufferings, and of the signal interpositions of divine Providence in their favor,—impressed with a sense of the high destinies which they were chosen to fulfil, and animated by the light of victory and prosperity which gleamed through the

vista of future time, he lifted up his soul to the supreme Source of life and joy, and burst forth in the sublime strain,—“There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.”

At the close of these words, “Moses,” says the historian, “went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah. And the LORD showed him the full extent of the promised land, and said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the LORD died, being a hundred and twenty years old: his eye was not dim, nor his natural force abated.”

In some of the features of this history, my brethren,

you will recognise a resemblance to the life of the venerable patriarch, for grief at whose loss our church is now hung with mourning. Before the declaration of our independence, the aspect of the Church in this country was widely different from that which it now presents. Churches, indeed, there were in all the colonies, which had been chiefly gathered and cherished by the missionaries of the Society for the Propagation of the Gospel in Foreign Parts; and settled ministers there were, with their flocks, in the cities and more populous districts. But there was one want, without the supply of which the Church cannot be said to exist in its completeness, and that was the want of bishops. The best friends of the Church had made strenuous and persevering efforts to remedy this defect. Many in England, as well as in our own country, who had our spiritual prosperity at heart, earnestly desired, even before the rupture with the mother country, to have bishops appointed for the colonies. But owing to political causes, these desires and efforts were frustrated: for under the British government, as you are aware, in consequence of religion being established by law, civil and religious concerns were inseparably united. In the sore state of feeling which then existed in the colonies toward the mother country, it very naturally happened that the particular Church or form of religion which was esta-

blished in England was extremely unpopular in America, and exposed its adherents to great obloquy. And so it was that the Church or form of religion established in England was neither the Congregationalist, the Presbyterian, nor the Baptist, but the Episcopalian. This alliance of our Church to the British monarchy, purely accidental as it was, has, from the commencement of our political disputes, attached to it an unmerited odium in the minds of the American people. For a long time after our independence it was a serious obstacle to the growth of our Church, and even now, while we are flourishing in the bosom of our republic, and have for half a century numbered among our communion persons of every variety of political creed, its influence may be traced in the existing sentiment, that episcopacy is favorable to arbitrary power.* At the time of which I have spoken, great pains were taken to point out the dis-

* Episcopacy is not the only instance of a religious opinion being arbitrarily associated in the minds of men with a political creed with which it has no natural connexion. "In England," says Bishop White, "Arminianism was conceived of as allied to absolute monarchy, and Calvinism to popular privilege; at the same time that in the United Netherlands, the latter supported the monarchical, and the former the republican branch of the constitution." Episcopacy, wherever it exists, is favorable to good order; but beyond this it cannot be shown to have an affinity for one political system rather than another. Its advocates in the United States are as sincerely attached to republican institutions as are its advocates in Great Britain to royalty.

inction between the civil and ecclesiastical powers of the British hierarchy, and to show that in the proposed introduction of episcopacy into our country it was contemplated only in its spiritual functions. But for this purpose the good Archbishop Secker, and the energetic Dr. Chandler, and several others of eminent learning and devoted piety, on both sides of the Atlantic, labored in vain. It was found impossible to unravel the complicated interests that grew out of the Establishment, and to resist the torrent of popular prejudice. In England the ministry refused to sanction the proposed measure for fear of exasperating the Dissenters, and at home the very name of bishop was held in such detestation, that the office would not have been endured.* Hence, while in common with their fellow-citizens in general, Episcopalians felt the pressure of political dependence on Great Britain, they were moreover weighed down with another burthen, in the sphere of its operation equally oppressive and disastrous, but by which their fellow-citizens of other denominations were not

* "What a wonderful change," says Bishop White, in his *Memoirs of the Church*, "has the author lived to witness in reference to American episcopacy! He remembers the ante-revolutionary times, when the presses profusely emitted pamphlets and newspaper disquisitions on the question, Whether an American bishop were to be endured? and when threats were thrown out of throwing such a person, if sent among us, into the river."—*Memoir*, p. 266.

affected, that of ecclesiastical dependence. None of our churches could be consecrated, and none of our young members could be confirmed; nor could any of our candidates for the ministry be ordained without going to England for Orders. Our churches could not be visited, discipline could not be exercised, and no measures could be originated or prosecuted on those principles of ecclesiastical unity so necessary to our prosperity. Such a want, as may well be supposed, kept the tide of religion at a low ebb. A general inaction and torpor had seized upon the Church. Few, comparatively, would enter the ministry, when such obstacles were to be encountered, as the hazard and expense of a voyage across the Atlantic, and the residence of at least a year in England before Priests' Orders could be obtained. Hence, among other forms of dependence, we were dependent upon Great Britain for the supply of our ministry, and as the colonies presented few temptations to men of talents and character, we generally received from abroad ministers of inferior abilities, and sometimes, notwithstanding the vigilant precautions of the proper authorities in the mother Church, of unworthy character.* The ruinous effect,

* See Dr. Hawks' History of the Church in Virginia, pp. 88, 89.

As a further evidence of the lax state of discipline, the following quotation from Bishop White's *Memoirs of the Church*, is also in point. Speaking of the proposed edition of the Book of Common Prayer, he

however, of this state of things was chiefly visible in the want of discipline, in consequence of which differences, wherever they existed, perpetually grew from bad to worse, and ministers destitute of piety, and reckless of their sacred responsibilities, who in the old country would not have been allowed to remain in the ministry, might here with impunity bring discredit on their profession, and leave their churches to fall into decay. Under such disadvantages, all resulting from the want of the episcopacy, it is easy to perceive that our Church, although she numbered among her sons many pious and able divines, was yet for the most part in a depressed and afflicted condition.

says: "It is strange to tell, that the rubric held to be intolerable in Virginia was that allowing a minister to expel an evil liver from the communion. The author, some time after, held serious argument on the point with a gentleman who had been influential in the State Convention. The offensive matter was not the precise provisions of the rubric, but that there should be any provision of the kind, or power exercised to the end contemplated." It has been too much the fashion among us to throw the blame of such lax views on the Church of England and her prelacy. Thus that eccentric genius—for such he emphatically was—John Randolph, in a letter which has but just seen the light, darts his sting into Bishop Terrick, under whom he tells us, "Wine-bibbing and buck parsons were sent out to preach a 'dry clatter of morality.'" Nothing can be more unjust than such insinuations. The shocking laxity originated in the want of that episcopal supervision which the genius of the Church of England contemplates, but which it was not the privilege of the colonies to possess. Let any who doubt this consult the excellent history of Dr. Hawks.

During the revolutionary struggle, these evils were aggravated. In the unsettled state of the country, and under the blighting influence of war, the growth of religion in every form was retarded; but it may be safely said that there was no denomination of Christians who, I speak of course in reference to their spiritual interests, suffered so severely as Episcopalians. Owing partly to their faith being the same with that of the dominant party, and partly to the fact that many of their ministers retained their loyalty, it unavoidably happened that as the heat of political warfare increased, their Church became the object of suspicion, jealousy, and aversion. In this situation a large proportion of our clergy retreated, either to the mother country or to the colonies which still retained their dependence. Others of our clergy who adhered to the British cause, but who were debarred by the violent spirit of the times from the peaceful use of the English liturgy, ceased to officiate. And during the whole of this season, while vacancies were continually occurring, either from death or removal, all supply of the ministry was cut off: we neither received ministers from England, nor sent candidates thither for Orders. One fact, singularly pertinent, will illustrate the extent of this destitution: in the whole State of Pennsylvania, at the time of which I speak, there was but one resident minister of our Church; and

that was the same to whose subsequent services I am now expected to advert.

At the time therefore of the acknowledgment of our independence, our Church was on the point of extinction. 'The channel from which our ministers had hitherto derived their orders was effectually closed, the oath of allegiance which is exacted of those who are ordained in the Church of England being incompatible with the duties of our new political relation. Thus we were destitute of the episcopacy ourselves, and had no communion with any branch of the universal Church which was comprehended in the constituted bond. Had this state of things continued, there would not have been in our country, in the course of another generation, a Protestant minister duly authorized, nor a Protestant church possessed of lawful ministrations. After a short interval, however, we were relieved from this state of destitution and embarrassment: bishops were with great difficulty obtained,* and the Church was duly organized. Still was there much to impede its growth. It was long before the minds and habits of our people, which had been formed under a different system, could be adapted to the genius of our new institutions. It was long before the bitter prejudices

* By a special Act of Parliament the English bishops were authorized to confer orders in certain cases without exacting the oath of allegiance.

which existed against our Church, in consequence of its previous alliance with the British government, could be softened or removed. By surrounding denominations we were regarded with distrust and aversion. The people were slow to distinguish between the Church considered as the Established Church of England, and a branch of the Catholic Church of CHRIST. The divine right of bishops in spiritual matters was confounded with the divine right of kings in temporal matters, and thus our distinctive principles were thought to savor of monarchy. In short, by a large proportion of people our faith was supposed to be a mixture of toryism in politics, and Popery in religion.*

From this state of depression the extraordinary man whose death has now spread a universal gloom through our Communion, was the chief instrument, under God, in effecting our deliverance. So peculiarly, indeed, was he qualified for the task, that he seems to have been specially raised up by Providence for the purpose. In his political views and feelings he had been, during the revolutionary struggle, on the American side, and was thus calculated to

*Of the force of political prejudices at the time mentioned, an idea may be formed from the fact, that in the State of South Carolina, it was found impossible to induce the Episcopalians to act in concert with the General Convention, until an assurance had been given that no bishop should be settled in the State.

inspire confidence where doubt and suspicion existed. As chaplain of Congress he had had intercourse with leading men, from different sections of the country, who were engaged in political life, and was thus enabled to prepossess them favorably in regard to the Church, and on some occasions to enlist their kind offices in her favor. To illustrate this crisis of our affairs, and to reconcile what might else seem incongruous in the statement, it should be observed that a difference of opinion prevailed, on some important points, between Episcopalians at the North and at the South. In the North, Episcopalians, almost without exception, believed in what are termed the distinctive principles of our Church. In the South, on the contrary, many of them, clergy as well as laity, discarded these principles, and deemed a presbyter, in all the essentials of his office, the same as a bishop: and in the conflict for independence, the former class had generally sided with the mother country, while the latter had espoused the American cause. Thus it happened, that when the former made a movement towards obtaining the episcopacy, it was thought to be an indication of their monarchical preferences; and it was loosely argued that the Church might take an independent ground, and appoint bishops for herself. Such a step would manifestly have been fatal to our ecclesiastical existence; for if the presbyters had a right to ap-

point bishops, the people had an equal right to appoint presbyters; so that the operation of this principle would have been for every body of men to make ministers according to their fancy, and thus we should have had the seeds of dissension and schism sown throughout the Church. But when such a man as WILLIAM WHITE, whose attachment to the American cause had been thoroughly proved, went to England to receive episcopal consecration, less prejudice or hostility was excited; and the same episcopacy which in one individual was thought to exhibit the odious features of monarchical deformity, appeared in another to be invested with the charms of republican beauty.*

* Allusion is here made to Bishop Seabury, whose unenviable position compelled him to bear the brunt of popular prejudice, and thus smooth the way for the more gracious reception of his colleague. Previously to the application of our Church to England, in the persons of Bishops White and Provoost, Bishop Seabury had received episcopal consecration from the non-juring bishops of the Church of Scotland, then under the ban of proscription for adherence to the house of Stuart. The influence of this measure on the application to England is thus noticed by Bishop White. "It naturally happened in regard to any apprehensions entertained of an excessive hierarchy, that they influenced to the very application to England, which had formerly, from the very same cause, been contemplated with jealousy. It was generally understood that the door was open to consecration in Scotland, or, at least, that if there should be any impediment, it must arise from some particulars, which had been thought too republican by many. That the clergy, unanimously, and that a very great body of the laity, would adhere to episcopacy was well known: and therefore how natural the recourse to a quarter in

But if the influence of Bishop White was felt in procuring a favorable introduction for the episcopacy into the American Church, it was much more felt in organizing the Church after the episcopacy was obtained. All that is essential to the unity of a Church which is sound in the faith is, that it have duly authorized bishops. It might have happened therefore, after bishops were obtained, that churches would exist, in the several States, bound together by the general ties of Catholic unity, without being compacted, as they now are, in one organized body. Our catholic union, by which we are members of the universal Church of CHRIST, is one thing: our constitution, by which we are rendered one consolidated body, known as the Protestant Episcopal Church of the United States, is another. We might have had the former blessing, and lost the latter: and it was in the procurement of the latter blessing that the services of Bishop White were chiefly conspicuous. And this was indeed a work of delicacy and magnitude, the difficulties and dangers of which it is almost impossible to estimate. Here was to be laid the foundation of that influence which, as a united Church, we were to exert for the salvation of

which it was thought there would be less stiffness on the points objected to by Bishop Seabury; it may be added—in which the political principles obtaining, although monarchical, were not such as favored arbitrary power.”—*Memoirs*, p. 101.

our country and of mankind. In this work a mistake would have been fatal: for in it were to be combined either the elements of future discord and dissolution, or of harmony and prosperity. And here it was that the genius of Bishop White pre-eminently shone forth. He brought to the task an accurate knowledge of the principles of civil and ecclesiastical legislation, habits of cool deliberation, and sound judgment, great foresight and discretion, promptitude and perseverance in action, blended with bland and conciliatory manners, learning that was ever respected, and a singleness and disinterestedness of purpose that were never impeached. I should trespass too long on your time to tell of the various questions that were agitated in the revision of our prayer-book, in the framing of our canons, and the adoption of our ecclesiastical constitution. I would not do injustice to the memory of the other worthies who co-operated in this excellent work. Several of them were eminently distinguished for their piety and wisdom, and are entitled to the gratitude of their posterity. For the most part, however, they differed from one another in their views of theology, and I must add, for at that time civil and religious matters were so intermingled that it was impossible to separate them, they sorely differed also in their political sentiments. The clergy at the North carried their views of episcopal prerogative so

far as to contend that the Church was to be governed by bishops alone: while those at the South, as we have intimated, inclined to the other extreme, and advocated the episcopal office simply as a prescriptive usage, or on grounds of human expediency. This difference alone made it difficult to adjust many points of the Prayer-book, such as the office of ordination, and the administration of the communion,* to the mutual satisfaction of both sides. It led also to collision in regard to the rights and influence of the laity,† whom a portion of the clergy were

* Thus that portion of the service which contains the terms "altar," "priest," "sacrifice," &c., was introduced at the pressing instance of Bishop Seabury, and the Connecticut clergy, in conformity with the view of the eucharist being a commemorative sacrifice. "As to the other bishop," says Bishop White, alluding to himself, "without conceiving with some that the service as it stood was essentially defective, he always thought there was a beauty in those ancient forms, and can discover no superstition in them. If, indeed, they could have been reasonably thought to imply that a Christian minister is a priest, in the sense of an offerer of sacrifice, and that the table is an altar, and the elements a sacrifice, in any other than figurative senses, he would zealously have opposed the admission of such unevangelical sentiments, as he conceives them to be."—*Memoirs*, p. 154. This latter remark may remove the offence which is still taken at these terms by the pious of other denominations.

† The proposal that the laity should participate in the legislative councils of the Church originated with Bishop White, and was defended by him as a right on the ground of alleged scriptural and primitive precedents, and advocated as the only means, in the then state of political feeling, of procuring a favorable introduction for the episcopacy. The measure was

for excluding from all legislation in the councils of the Church, while the laity, in other instances, showed themselves in turn apprehensive of clerical ascendancy. Now it was the peculiar feature of Bishop White's agency that he was admirably qualified to become the bond of union to dissentient brethren. His own views were understood, both on political and religious questions, to coincide generally with those of the southern clergy; but his mind was capacious and liberal, and his temper conciliatory, while his simplicity and integrity of character procured for him the confidence of all. Thus while he took that prominent part in the work of legislation, which his singular discretion and learning so well qualified him to act, his influence was even more felt in smoothing asperities as they arose, and in harmonizing discordant materials. To him, therefore, under God, are we mainly indebted for that ecclesiastical constitution by which we are exhibited to the world in the attitude of one undivided Church.

The value of this constitution the experience of nearly fifty years has served to illustrate and confirm. For a long time its effects were not obvious. But

reluctantly acquiesced in by Bishop Seabury and the Connecticut clergy, not as the right of the laity, but as a concession to them on the part of the clergy, in whom alone the right of church government was believed to be vested.

when the generation which had been educated under a different regimen had passed away, and a new generation arose, whose views and character were formed upon its model, then its fruits were manifested. The union of clerical and lay influence in our councils has been attended with the happiest effects. Representation has been so wisely ordered, and ecclesiastical power so happily balanced, as to lead to most harmonious results. The excellence of our laws in discouraging the spirit of caprice and innovation without repressing a prudent zeal—in investing executive officers with well defined powers, and thus preventing the abuses of arbitrary and irresponsible authority, in guarding the sacred rights of private judgment from invasion by the ministry,* and at the same time checking its licentious operation by the silent influence of collective wisdom embodied in a primitive and catholic liturgy, is becoming more and more a theme of eulogy. It is true we have entertained on this head differences of opinion : some of

* As one instance of this, may be mentioned the mode of admission to the Lord's supper. The minister is authorized to expel evil livers from the communion, and to *advise* and *teach* all the members of the church as to the views and dispositions with which they should approach the altar ; but he is not permitted to prescribe any thing in the shape of a test, beyond the Apostles' Creed ; the individual being free to embrace, on his responsibility to God alone, those views which approve themselves to his own judgment, and the Church presuming a correct faith to exist *implicitly* in cases in which it is not distinctly developed.

us have thought that our laws should have been more rigorous, others that they should have been more lax : but these opposite opinions have neutralized each other, and now the universal sentiment of our Communion accords with the prayer of him of whose wisdom its laws are a living monument, "May the Church so constituted and continued last for ever!"* Our constitution is acknowledged to have worked well where other systems have failed. Had legislation been more minute, it would probably have led to disruption. As it is, it is certain that the spirit which once charged us with want of piety has itself launched out into the wildest extravagances, and that the wholesome restraints of our discipline, far from checking the flow of piety, have served rather to guide it in the channels of peace and order. Under this system our Church has become the asylum in which a calm and unobtrusive piety has sought a refuge from the excesses of fanaticism ; our numbers have been multiplied, and our energies evolved, till, at the present time, our missionaries, bishops as well as presbyters, are found in the distant extremes of both hemispheres, and our theological seminaries send out every three years a larger number of clergy than, at the distance of thirty years since, our whole Church contained.† These bless-

* Bishop White's Memoirs, page 224.

† Epitome of the Church by the Rev. Henry Caswall.

ings, it is true, are primarily owing to the possession of the word of God and the Church of God, in the union in which they were first instituted, and to the prevailing conviction that the existing order, in its great outlines, is a divine appointment, and as such is universally, imperatively, and perpetually obligatory: a conviction which goes far to settle the mind of our Communion, and arrest the tendency to innovation, and check the love of experiment so characteristic of our age and country. In a secondary sense, however, they may be ascribed to that judicious organization which the illustrious prelate, whose death we now commemorate, was mainly instrumental in effecting.

And not only have Bishop White's services been valuable in forming our constitution, but in expounding it from time to time, and in carrying out its principles into full operation. For a period of fifty years has he been spared to watch over the work of his hands, and to counsel those who were called to preserve and administer its laws. In this time he has written and published numerous works which will be a valuable legacy to the Church. He has compiled a history of our early transactions which in future times will be prized as the best exposition of the principles on which our ecclesiastical organization was framed. During all this time he has edified the Church by his writings, and still more by the

example of as pure and meek a piety as few uninspired men have been permitted to attain. And because I have dwelt on his legislative labors, let it not be supposed that he was wanting in the unction of a faithful and pious minister of JESUS CHRIST. Far otherwise: his writings every where attest a sincere desire to cherish and diffuse a spirit of personal, practical piety. The last article which he published, and which appeared less than a month since in one of our periodical journals, was an excellent devotional essay on the wandering of the mind in prayer; and may be mentioned as a gratifying evidence that the afflictions of the venerable man were absorbed, to the last, in the holier duties of his calling, and that the light in which we had so long rejoiced set in unclouded serenity.

The last General Convention, in remodelling our missionary system, and in other important particulars, has been often mentioned as an epoch in the history of our Church. The time which had previously elapsed had been the season of trial: then the Church confessed by a common impulse that the time of action had emphatically arrived. Then the promised land was stretched before us, and we sent out our missionaries to Missouri and to China. Then it was that the venerable patriarch who had guided us in our sojourn, formed us into an organized society, and instructed us with the wisdom of his

counsels, and the surpassing meekness of his example was called, as it were, to the top of Pisgah, and favored with a view of the land promised to our spiritual Israel. Among the closing acts of his life was the consecration of the missionary bishop for Missouri, and a written letter of instruction to our missionaries at China. Then, when his work was accomplished, while "his eye was not dim, nor his natural force abated," was he summoned to his rest. And as he saw the Church of his affections vigorous and flourishing, her youth buckling on their armor and ready to go forth conquering and to conquer in their Redeemer's cause, and to take possession of the promised inheritance, well might he, with the legislator of old, have lifted up his heart to the Source of all good, and exclaimed, "Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help and the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

Happy are we, my brethren, as a Church at unity with herself, blessed with wholesome laws, and, as we have reason to trust, a faithful and devoted ministry, and an increase among our members of the habits of piety and labors of love. But what earthly happiness is there which is not at times embittered by the infusion of grief? The

family that has been reared and educated, and advantageously settled in life, by the labors of a father, are certainly the happier, in their general estate, for his solicitous care, but yet as certainly do they grieve at his loss. And who that knew our venerated father will not grieve at his departure? Who that knows the story of his life, and has seen the loveliness of his character, can wonder that at the announcement of his death, our whole Church should be arrayed in mourning? Wherever the sorrowful intelligence of his death is wafted, it will call forth from our people a similar expression of grief to that which you now behold. It is a sublime spectacle: and the chief beauty of the tribute is its sincerity. It is not an ostentatious pageant. It is not the movement of a faction, eulogizing the leader who had led his party through broils and dissensions, and triumphed in the defeat of his rivals. No! it is the sincere and spontaneous movement of our whole Communion in acknowledgment of the transcendent worth of one who was enshrined in every heart; one in whom the sterner qualities of firmness, and energy, and learning were illumined with the mild radiance of meekness, modesty, and humility; one whose fair fame has never been tarnished by the imputation of arrogance, ambition, or intolerance—charges which, even when unmerited, it is so difficult, in the conscientious discharge of duty, wholly to avoid—but

who has ever stood forth a shining example of Christian charity and Christian wisdom. It cannot be, my brethren, but that we grieve under the sense of such a bereavement. We grieve to lose the living exemplar of virtues which it will never again be given us to behold united in one person. We grieve to part with one who has stood to us in a relation which is itself severed for ever, and which, consequently, none other, be his excellences what they may, can ever supply.

But, brethren, let not our grief be useless. Let us fix our attention on the virtues of our departed father, and learn the power of religion which was exemplified in such a life and such a death. What charms can any worldly pursuit, whether of pleasure, wealth, or honor, offer to vie with the attractive beauty and happiness of his spotless career, or the placid serenity of his dying hours? Let us then be more devoted to the Gospel by which he lived, and the Church which he loved. Especially let us resolve, each one in his vocation and ministry, to preserve the polity, and promote the prosperity of the Church as it has been left by its venerated father. He leaves the Church happy: happy in its union, in its laws, in its ministry, and in the general prevalence among our members of pure doctrine, and, be it humbly added, of sterling piety. But let us remember that he has been but the instrument in the

hands of a higher power, and that in truth our happiness consists in being a *people saved by the LORD*. Ever let us remember that *GOD* is the shield of our help, and the sword of our excellency. Let us rely on no weapons which are not drawn from his sacred armory. In all our sorrows and dangers let us take refuge under the shield of his promises, and in all the measures and enterprises which we adopt for the subjugation of a sinful world, let us go forward to the conflict armed with the sword of his truth. In a word, let us live in spiritual communion with *GOD*, supplicating the influences of his Spirit, studying the record of his will, and firmly trusting in the atonement and mediation of his Son. Let the members of our spiritual Israel thus individually make the *LORD* the shield of their help, and the sword of their excellency, and then will his glorious promise be fulfilled. Our "enemies will be found liars" unto us. Infidelity and superstition will vainly predict our discomfiture: vice at home and heathenism abroad will present no effectual barriers to our ultimate progress. We shall triumph over all obstacles, and as "a people saved by the *LORD*," strong in "the shield of his help," and "the sword of his excellency;" we shall tread upon the "high places" that are now occupied by the banded forces of infidelity, the deluded followers of Mohamed, or the blinded victims of idolatry. These are the triumphs to which we shall be

led as followers of the King Messiah, and citizens of the new Jerusalem. This is the land which is promised to us as our perpetual inheritance, and to the verge of which our now deceased legislator has conducted us. And while we revere the memory of our departed father, and emulate his pure life and calm faith and devoted labors, we shall continue to verify more and more the benediction which even now aptly expresses our flourishing state: so that in all succeeding time it shall be said of us, "Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

